A U M

Freedom from bondage, joy, wholeness of thought and happiness must be known by neself; the knowledge of others is only inference.—CREST JEWEL OF WISDOM.

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A NEW SYNTHESIS

Labour to keep alive in your breast that little spark of celestial fire, — conscience. —GEORGE WASHINGTON.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.

—ABRAHAM LINCOLN.

Our national duties, if strictly performed, serve to purify our fifth lower principle of its dross and to establish and develop the better part of it, while the performance of our duty to Humanity or the *realization of universal tolerance and mercy,* purifies the lower (human) stuff in the fifth higher principle and makes it divine, thus enabling us to free ourselves gradually from the bonds of ignorance common to all human beings.

—WILLIAM Q. JUDGE.

THE need for a new synthesis of American ideals is slowly gaining recognition in the United States. Men are asking the questions, "What does Democracy mean?" and "What s Democracy for?" with a searching intensity that has no parallel n our history. These questions, along with some others of still greater importance, will be answered either partially or wholly, ightly or wrongly, during the years which are to connect the cycle of this century with that of the twenty-first. Theosophists know vhat is possible of attainment for America—for humanity—in the wenty-first century: a heaven on earth in comparison with what it s now. They know also the conditions on which that achievement vill be contingent, and are doing what they can to bring them about.

Part of their work is to understand the nature of the cycle in vhich they strive. There were, for example, a number of Adepts vho worked in the western world before the coming of H. P. B. While it is easy to see the same general motive behind all these endeavors, each had his own individual task and mission to perform. Both Saint-Germain and Saint-Martin labored for brotherhood, but in different areas of human life. Mesmer's unique contribution

to the development of psychological and therapeutic science had not the same immediate objective as the ideas and forces liberated by the Adepts in America in 1776. It remained for Madame Blavatsky, a century later, to give the synthesis through which her students and followers have been able to integrate under one common philosophical conception of Man these varied initiatory developments set in motion in the West by Agents of the Lodge.

The key to an understanding of cycles in human affairs such as that called to mind by the term "Democracy" is provided in *Isis Unveiled*. There the Messenger wrote: "An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other." The great historical movement which brought to birth the western era of republicanism and democracy has from all appearances exhausted its inspiration. While the form of human organization we know as democracy was yet an unrealized ideal, it beckoned to all that was fine and aspiring in human nature, engrossed the energies of many great altruists who saw the promise of a new order of ages blazoned on its banner. Yet when democracy became an accomplished fact, we did not recognize it. The material was ready—ready for a higher synthesis, a more profound and soul-stirring ideal to be fulfilled within the outer form of freedom. The architect was on the scene in 1875; yet mankind—the masons and builders who were to carry out the plan—had found other concerns more interesting, more enjoyable to their selfish selves. For while the vast momentum of the liberating influences of other cycles carried the European and American nations forward on the resistless tide of external doing, the inner purpose was forgot. Some few remembered, are remembering, and they are the Theosophists and lovers of mankind in the world today.

Among these latter are men of position and influence, in America and abroad. They do not call themselves Theosophists, yet *they would* had there not been the Great Betrayal within the very Soul of the Movement itself. For this the world must pay. Meanwhile they see, albeit as through a glass darkly, yet *they see*. And they are asking, "What was it for? For what kind of living did we plough the wheat fields, dig the mines, build our cities, heat our homes, and carry electric mains across the continent? . . . *What do we need most?*"

There is an answer, and it must be told, but how?

ANCIENT LANDMARKS

The Greek Mysteries

At the time of the early Third Race, high Intelligences from previous periods of evolution incarnated upon this globe in order to form a nursery for future Adepts. These "Sons of Will and Yoga" taught infant humanity the arts and sciences and laid the first foundations for those ancient civilizations which still puzzle our modern scholars. Some of the men instructed by these Divine Teachers preserved their knowledge in all its purity. Others materialized and degraded it. By the time the first Atlanteans appeared, mankind had already separated into two distinct divisions—the righteous and the unrighteous. The former worshipped the invisible spirit of Nature, a ray of which they felt within themselves. The latter separated themselves from the Great Mother, anthropomorphized her natural forces, and established the dark beginnings of all those subsequent religions which, as a Teacher says, "are the chief cause of nearly two-thirds of the evils that pursue humanity." This simple fact affords a clue to the origin of evil by showing that *man himself* separated the One from its two contrasting aspects, and must continue to reap the consequences until he himself repairs his work.

After the submersion of the last remnant of Atlantis some 12,000 years ago, an impenetrable veil of secrecy was thrown over the sacred teachings lest again they be desecrated. It was this secrecy which led to the re-establishment of the Mysteries, to preserve the ancient teachings for the coming generations under the veil of symbol and allegory.

Contrary to popular opinion, the Mysteries did not originate either in Egypt or in Greece, but can be traced at least to pre-Vedic India. The Greek Mysteries were the last surviving relics of the archaic wisdom enacted under the guidance of high Initiates. With their loss, the Dark Ages of Europe began.

Within the sacred crypts of the Mystery Schools the hidden secrets of nature and man were unfolded. Clement of Alexandria says that the evolution of the entire universe was divulged in the Greater Mysteries, "for in them was shown to the initiated Nature and *all things as they are.*" Their moral value was stressed by Epictetus, while Plato asserted that their real object was to restore the soul to its primordial purity, that state of perfection from which it had fallen.

Herodotus informs us that the Mysteries were introduced into Greece by Orpheus, the son of Apollo, from whom he received his seven-stringed lyre, or the sevenfold mystery of initiation. Although Orpheus is commonly described as a "mythological" character,

> This alone may be depended upon, from general assent, that there formerly lived a person named Orpheus, who was the founder of theology among the Greeks; the first of prophets and the prince of poets; who taught the Greeks their sacred rites and mysteries, and from whose wisdom the divine muse of Homer and the sublime theology of Pythagoras and Plato flowed. (Thomas Taylor: *Mystical Hymns of Orpheus.*)

Orpheus was a generic title, the name of one of those early instructors of the Third Race, which passed from teacher to pupil for untold generations. The Greek Orpheus is identified with Arjuna, the disciple of Krishna, who went around the world establishing the Mysteries. The word *Orpheus,* which means the "dark skinned," points to the Indo-Aryan ancestry of that Teacher, while the purely Eastern character of his philosophy indicates the real source of the wisdom of Greece.

According to Orpheus, all things may be traced back to a great Principle to which men have tried to give a name, although it is really indescribable and ineffable. Following the Egyptian symbolism, Orpheus speaks of this Principle as "thrice-unknown darkness, in the contemplation of which all knowledge is refunded into ignorance." Proclus, one of the most scholarly commentators on the philosophy of Orpheus, says he taught that a progeny of principles issued from the original Principle, each one of which was stamped with the occult characters of Divinity.

The Orphic system describes the Day and Night of Brahmâ as the Great Year of the Universe, at the end of which "Kronos squares the account of the gods, and re-assumes dominion of the most primeval Darkness." Orpheus declares that man's evolution is accomplished by means of innumerable reincarnations. Plutarch expresses the opinion that the myth of Bacchus, which was enacted in the Orphic Mysteries, "is a sacred narrative concerning reincarnation." In the sixth book of the *Aeneid,* which is an allegorical record of some of the Mystery rites, Virgil speaks of the time elapsing between earth lives:

> All these souls, after they have passed away a thousand years, are summoned by the divine ones in great array, to the Lethean river. In this way they become forgetful of the former earth-life, and re-visit the vaulted realms of the world, willing to return again into living bodies.

The oldest Mystery School of Greece was situated on the island of Samothrace, which was first colonized by the Pelasgians, those Atlanto-Aryan immigrants who were the first settlers of Greece. The most famous of the Mystery Schools, and the last to be destroyed, was the Eleusinian, located in the hamlet of Eleusis, not far from Athens.

The Eleusinian Mysteries were divided into the Lesser and the Greater. The former were held at Agrae where, after a period of probation, the neophytes were known as the *Mystae,* or the "veiled." The latter were held at Eleusis, and those who were initiated therein were known as the *Epoptae,* or those who saw "face to face."

The Eleusinian Mysteries, from one point of view, were schools of Eastern psychology, in which the students learned the true nature of the soul, its relation to the body, and the method by which it could be purified and redeemed. The Lesser Mysteries illustrated, through dramatic performances, the condition of the *unpurified* soul, still entangled in the meshes of its own Karmic actions. The Greater Mysteries demonstrated the bliss of the soul which had been purified through spiritual vision and *Self*-realization.

In the Lesser Mysteries the neophytes were shown that the soul, when invested with a body, undergoes a form of death. "It is death to the soul," Plotinus wrote, "to be wholly immersed in a body and wholly subjected to it." This was demonstrated in the Eleusinian Mysteries by a dramatization of the myth of Ceres and Proserpine.

Ceres was one of the Immortals who dwelt on Mount Olympus. As a *cosmic* symbol she represented the fructifying principle in the all-pervading Spirit which quickens every germ in the material universe. As an *individual* symbol she typified the immortal Spirit which sheds its radiance upon every human being and which, being rooted in the Unknowable Causeless Cause, is both omnipotent and omniscient. Her daughter Proserpine symbolized the reincarnating Ego which, under Karmic law, descends into matter and slowly works its way back to the Source of All, taking with it the results of all experiences gained on the way. This myth is a magnificent description of the method by which the soul which has not yet incarnated upon this globe descends for the first time into a body of flesh.

Fearing that her daughter would be polluted by contact with matter, Ceres confined her in a house built by the Cyclopes, after which she returned to her own dwelling place among the gods. Jupiter, knowing that Proserpine's time for incarnation had arrived,

sent Venus to tempt her out of the house. Venus found her weaving the net of destiny in which the embodied soul becomes entangled. Led on by the goddess, Proserpine went out into the fields where Pluto, the god of the nether world, saw her and desired her. Picking her up, he carried her down to his own world and shut her up in a dark cavern. There, with Night as a witness, he married her, and the soul and body were united.

One night Ceres dreamed of Proserpine, who begged her mother to come to her aid. Girding herself with a Serpent, and carrying two lighted torches in her hands, Ceres started out to find her daughter. After travelling throughout the world, she finally returned to Greece. Weary and sad, she sat down on a stone, where she remained in meditation for nine days and nights. The place where she sat became the site of the Eleusinian School, in which the final initiations occupied nine days and nights. Homer says that this period refers to the nine spheres through which the soul descends into the body. It also has reference to the nine months of pre-natal life which the soul needs to form its body.

After these nine days of meditation Ceres returned to Jupiter and begged him to release her daughter. Jupiter consented, provided that Proserpine had not eaten any food during her life with Pluto. But when Mercury, the messenger of Jupiter, reached the underworld, he found that Proserpine had sucked the sweet juice from a pomegranate which Pluto had given her, showing that she had tasted the fruits of earthly life and found them sweet. That was enough to prevent her complete release. A compromise, however, was effected, allowing Proserpine to spend one half of her time with Ceres, the other half with her husband, Pluto. So, from its first incarnation, the soul communes with its Higher Self during deep sleep and after death, while its waking hours and the years of its earthly life are spent wedded to the body and its interests.

The condition of the unpurified soul after death, which also formed part of the instructions in the Lesser Mysteries, is described by Virgil. After crossing the Stygian lake, Aeneas meets the three-headed monster Cerberus, who symbolizes *Kama Loka* and the beings detained there. Thomas Taylor classifies them as infants who have met an untimely end; executed criminals and suicides. Aeneas is then taken to the Elysian Fields, or *Devachan,* where he finds the souls occupied "in employments proper to the spiritual nature, in giving free scope to the splendid and winged powers of the soul, in nourishing the higher intellect with substantial banquets of spiritual food."

As the ultimate purpose of the Mysteries was to free the soul from the dominion of the flesh, the neophytes were shown the difficulties of the Path which lay before them. "Easy is the path that leads down to Hell," Virgil says, "grim Pluto's gate stands open night and day. But to retrace one's steps and escape to the upper regions, this is a work, this is a task." But however great the difficulties, Virgil assures us that they are not insurmountable, since "some few, whom illustrious virtue advanced to heaven, have effected it."

The first task undertaken by the probationary disciples at Agrae was that of purification: "For the Mysteries are not imparted to all who are willing to be initiated. It is necessary that those who are not excluded from initiation should first undergo certain Purifications." (Theon of Smyrna: *Mathematica.*) In this degree of the Mysteries the student learned to control his appetites, to restrain his emotions, to discipline his mind through the study of arithmetic, geometry, astronomy and music. Only when the lower nature is under control, Plotinus says, "will the inner eye begin to exercise its clear and solemn vision."

The student who had passed through this period of probationary discipline successfully was then admitted to the Greater Mysteries of Eleusinia. Where at Agrae he had been permitted to see things "through a glass, darkly," he was now ready to see "face to face." Where before he had observed life through the eyes of Proserpine, the *unpurified* soul, he was now ready to look through the eyes of Ceres, the Higher Self. He was now prepared to have the myth of Ceres and Proserpine explained to him, and its different aspects unveiled in philosophical doctrines.

The instructions in the Greater Mysteries were given out by a high Initiate who was known as the Hierophant, or Interpreter. He was a sage, bound to celibacy, who devoted his entire time to this holy task. None of the students contacted him *personally,* and no one was allowed to mention him by name. The instructions were read from a book made of two stone tablets, known as the *Petroma.* They were imparted to the candidate orally, "at low breath," and were received under the pledge of secrecy, the breaking of which meant death.

The initiations took place in dark underground crypts, and were described as the "descent into Hades." After remaining in "Hades" for three days and nights, the candidate was then transported into the "Elysian Fields," after which he was considered as "one newly born," an *Epoptes.* This compound word means both a spectator

and a Master Builder. The latter title, as found in Freemasonry, came directly from the Mysteries. When St. Paul spoke of himself as a Master Builder, he declared himself an Initiate of the Mysteries, having the right to initiate others.

The first initiation of the Mysteries was that of purification. The second was called the "tradition of the mystery." The third was known as "inspection." The fourth was called the "binding of the head and the fixing of the crowns," which Plato says is equivalent to having the ability to lead others to knowledge. The fifth and most awe-inspiring of the Mystery rites is described as "friendship and interior communion with God." Plato says that in that initiation he found himself liberated from the body and united with his Higher Self. At that time, he says, he became the spectator of "blessed visions, resident in pure light." Proclus hints as to what these visions really were by declaring that the gods "exhibit themselves in many forms and appear in a variety of shapes." The eleventh chapter of *The Bhagavad Gita* gives much light on this last and highest initiation of the Mysteries.

The Mysteries were not designed merely to initiate a chosen few into the secrets of nature, setting them apart from the rest of mankind. Their true purpose was rather to enable students to acquire an understanding of the ancient wisdom in order to be the better able to help and teach others. Every one initiated in the Eleusinian Mysteries, therefore, bound himself by the age old pledge: "I swear to give up my life for the salvation of my brothers, who constitute the whole of mankind, and, if called upon, to die in the defense of truth."

For many centuries the Mysteries of Eleusinia shed their bright rays over the land of Greece. But the day finally came when dark clouds of ignorance and selfishness began to obscure the light. In 510 B. C., on the advice of Aristogeiton, the State decided to use the Eleusinian School as a source of income. From that time on, every one who entered the School paid an admission fee. By breaking the occult law that *spiritual truths cannot be bought or sold,* the Mysteries began to degenerate, and by the end of the second century A. D. any one who had the price could become an "initiate." During those six hundred years, the *epoptae* disappeared one by one, leaving only the *mystae* behind. These half-knowing ones, who had never fathomed the depths of the secret teachings nor experienced union with the Higher Self, laid the foundation stones of modern Masonry. And from the *uninitiated* Freemasons Christian ritualism was born.

Although the less important Mystery Schools completely disappeared under the cruel and revengeful hand of the Christian Emperor Theodosius, the Mysteries of Eleusinia were not so easily abolished. But in the year 396 the vast Temple of Eleusis, one of the most famous buildings of the ancient world, was reduced to a pile of ashes. So perished the Mysteries of Greece.

> But, although the Greek *epoptai* are no more, we have now, in our own age, a people far more ancient than the oldest Hellenes, who practice the so-called "preterhuman" gifts to the same extent as did their ancestors far earlier than the days of Troy. (*Isis Unveiled* II, 102.)

KEYS TO THE MYSTERIES

The keys to the biblical miracles of old, and to the phenomena of modern days; the problems of psychology, physiology, and the many "missing links" which have so perplexed scientists of late, are all in the hands of secret fraternities. This mystery must be unveiled some day. But till then dark skepticism will constantly interpose its threatening, ugly shadow between God's truths and the spiritual vision of mankind; and many are those who, infected by the mortal epidemic of our century—hopeless materialism—will remain in doubt and mortal agony as to whether, when man dies, he will live again, although the question has been solved by long bygone generations of sages. The answers are there. They may be found on the time-worn granite pages of cave-temples, on sphinxes, proplyons, and obelisks. They have stood there for untold ages, and neither the rude assault of time, nor the still ruder assault of Christian hands, have succeeded in obliterating their records. All covered with the problems which were solved—who can tell? perhaps by the archaic forefathers of their builders—the solution follows each question; and this the Christian could not appropriate, for, except the initiates, no one has understood the mystic writing. The Key was in the keeping of those who knew how to commune with the invisible Presence, and who had perceived, from the lips of mother Nature herself, her grand truths. And so stand these monuments like mute forgotten sentinels on the threshold of that *unseen* world, whose gates are thrown open but to a few elect.—*Isis Unveiled.*

PSYCHIC STAMINA

MEDITATION and Concentration as terms to indicate one or another of "the practices enjoined" need themselves to be well considered by all would-be occultists. They are the English counterparts of ways and means pursued for ages in the far East by both esoteric and exoteric seekers for Self—and self-knowledge. As the star of empire moved Westward with the successive migrations of the Aryan forbears of the presently dominant white race and races, Yoga and Yoga-practices went with these pioneers. Evidences of them are to be discerned in all religious Scriptures subsequent to the four Vedas. Mystery or secret Schools of various characters and qualities have left their traces in every historical record as well as in myth and tradition.

Many of the great philosophers, all epic poets, have plainly had some species of occultism as the stamina of their inspiration, the warp thread in their loom of thought. Originally these two words, stamina and warp, derived from the same fact in nature and in man—the presence of the stamen or fertilizing cell. Nowadays we relegate this word to the plant kingdom, and give no analogical value to the frequent existence of pistil and stamen in the same organisms among the inhabitants of the vegetable world. But with the earliest of the race and its sub- and family-races, their scientists as well as their psychologists, their rulers as well as their priests, recognized the inherent *duality* in every form of life, the most minute as well as the greatest, the inorganic as well as the organic. Mind and matter, soul and body, were with them the contrasted fundamental *aspects,* the two poles in all things and beings. And so on, with all the interminable list of what *The Bhagavad-Gita* synthesizes in the expression, "the pairs of opposites."

Thus, they never for an instant considered the one as separate or distinct from the other because, behind these poles of all manifested existence, they perceived the Principle of polarity, or Karma. Karma as the principle of action was by them regarded as but one of the two inseparable and indissoluble phases of Self-unmanifested as well as of self-manifested. Karma apart from Laya is as insolvable a mystery as Laya apart from Karma. Hence, early in his correspondence with Mr. Sinnett, one of the theosophical *Mahatmas* wrote: "You can do nothing better than to study the two doctrines —of Karma and Nirvana—as profoundly as you can. . . . Unless you are thoroughly well acquainted with the two tenets . . . you will always find yourself at sea in trying to comprehend the rest."

The principle of Rest corresponds uniformly with the principle of Action. Atman in Laya and Atman as the substratum or support of the entire kosmos is one and the same, both "the One without a second" and "the omnipresent spirit named as Om"—without which nothing is. Very early in *The Bhagavad-Gita,* Krishna makes what is essentially the same statement: "There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and *look into the principles* of things, the ultimate characteristic of these both is seen."

Even the higher purely intellectual consideration of the Principles of things is beyond the range and reach of many mentalities. This does not imply the absence of Atman from such men and minds any more than from the so-called "lower kingdoms." It does signify that in most men their reason is subjected to "the pair of opposites": instinct or "*natural* impulse"—direct but unconscious perception—and the stimulus or restraint of internal and external conditions. Hence the human reliance upon authority and phenomena, to be easily observed in every direction. The explanation lies in the fact that in Kali-Yuga, the fourth or Dark Age in racial and individual evolution, the polarity of nature and natures undergoes a reversal—as H. P. Blavatsky puts it in her *Secret Doctrine.* Thus:

> . . . the transformations through which man passed on the descending arc—which is centrifugal for spirit and centripetal for matter—and those he prepares to go through, henceforward, on his ascending path, which will reverse the direction of the two forces—viz., matter will become centrifugal and spirit centripetal. . . . (II, 261.)

This reversal is again taken up at pages 300 and 301, and is worthy of the deepest consideration by all theosophical *students*—those who have arrived at the "critical point" of their individual evolution, whether from the Egoic or the Personal angle of vision —that is, whether as the "grand climacteric" of all former incarnations, or as the "saturation point" reached in this present earthly existence. In all such consideration it is imperative to recognize that the original Incarnation was *en masse,* that is, hierarchical, whereas the "ascending path" is in every case Individual—if the Goal of all evolution is to be *consciously* achieved. The moment of choice, as it is often denominated, is sequential, is cumulative before it can be instantaneous, *i. e.,* an act of the Will. This can be grasped if one reflects that what we call the "present" is but an ever-traveling moment, and that each such moment of the present is the sequential accumulation or concentration of all the past.

What we think to be the "reality" internally as well as extrinsically, subjectively as well as objectively, our definition of self or mind, is, actually, neither the one nor the other, but their image or their shadow. The human mind or the "human nature" is neither divine nor elemental, but a compound of the activities of both poles of evolution, the spiritual and the physical. Being but a compound it is necessarily unstable and perishable and must in the end be reabsorbed in one or the other, "the Self of Matter" or "the SELF of Spirit." In the one event there necessarily ensues for the Ego a "failure of nature." In the other, the Ego achieves Divinity, becomes a *Mahatma*. The path leading to these opposite eventualities is "the ordeal of chelaship or discipleship" whether of the Right- or the Left-hand schools of genuine Occultism. None can enter this path without repeated and increasing warnings until "the Choice is made"—and it cannot be made until *the whole nature is aroused and unified* by "Will and Yoga" or Meditation and Concentration.

When it is recalled that Humanity consists of seven distinct classes or gradations or "races" of Incarnating Egos, it can be recognized that although all men are traveling the same Path they differ in the stages of "the Great Journey." Hence "the moment of choice" may be reached at any given moment in any given incarnation by any individual Ego. Some reach it far in advance of their fellows even of the same class as their own. Theosophical teachings on the subject of the successive Races relate to this fact. Some reach it in advance of the Race as a whole. Teachings respecting the various Rounds refer to this fruition in the present of the heritage from precedent periods of evolution. Some are of those indicated in the fourteenth chapter of *Bhavagad-Gita*—of whom Krishna says: "They take sanctuary in this wisdom, and having attained to my state they are not born again even at the new evolution, nor are they disturbed at the time of general destruction" (Pralaya). No more wonderful statements are to be found in *The Secret Doctrine* than those which make mention of these Great Beings, *e. g.*, pages 207-11 of the first volume, pages 246, 281, and 358 of the second. But for mankind in general the moment of choice will not come until the Fifth Race of the Fifth Round, many millions of years hence. Needless to call more than passing attention to the comparative moral and ethical irresponsibility of the vast multitudes of "believers" in this or that scripture or authority, as contrasted with the direct and unavoidable responsibility incurred or assumed by those who give objectives to the mass instinct, direction to the mass impulses.

This sense of responsibility confronts every least inquirer as well as every conscious student from the humblest neophyte to the greatest of Mahatmas. It governs or should govern in every choice of every kind, whether in respect of one's own efforts to find and pursue "the practices enjoined," or in one's ordinary relations with his fellows. What is considered by so many as "practical Occultism" will not stand the test of self-examination. That test is, or should be, the individual's practice of what was once called "everyday Occultism." Such self-examination, repeated until it becomes *continuously natural,* is "the last full measure of devotion" which alone can and will enable the Pilgrim-Soul to maintain or regain equilibrium in any and all worlds and conditions. "Matter has no poles," once wrote a wise one. Nor has Spirit. And why not? Because each is an unmixed, *i. e.,* an unpolarized state. "Matter," wrote H. P. B., "is during differentiation in an *abnormal* state." And Krishna says that "spirit when invested with matter experiences the qualities which proceed from matter." How else could either "spirit" or "matter" achieve Divinity?

The "Psychic nature" is but a term to indicate the human mind, the *joint* product of the ascent of matter and the descent of spirit, necessarily and forever in unstable equilibrium. The *stamina* by means of which alone the Ego cannot be upset by any reversal or reversals of the polarity in nature, in both mind and body, is to be gained only by the recognition of the Atman, the Self *in all.* This truth inspired Mr. Judge to write in the opening editorial of the first number of his *Path:* "Through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered."

True Charity

The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money (N.B., if we had it) through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt. —H. P. Blavatsky.

SCIENCE AND THE SECRET DOCTRINE

The Origin of Man

III: *The Microscopic Problems*

THERE are two basic methods of investigation open to the scientific evolutionist. The macroscopic, which has been treated in the two previous articles, depends upon observation of the gross facts of living and extinct species, followed by the attempt to derive general laws from such observations. The microscopic—in most cases rather sub-microscopic—calls for minute analysis of the generative processes of living organisms, with a view to discovering the *machinery* of evolutionary change. The latter might be regarded as an endeavor to answer the question "how," the former dealing with the "why" of evolution.

The presently accepted facts and theories of the "mechanism" of heredity came much later than Darwinism, and had they been known to Darwin himself, publication of *Origin of Species* would probably have been postponed, its contentions most certainly much modified, and possibly it would not have appeared at all, since Mendelian heredity would at that date have formed an almost insuperable barrier to the doctrine of the inheritance of acquired characters. Nevertheless, at least one scientist of the last century came very close to the truth, and with her unvarying precision in pointing out the real pioneers of science, H. P. Blavatsky named him:

> Those who are not acquainted with the new discovery of Professor Weissmann—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German Embryologist-philosopher shows—thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. It is that cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncracies of his sires, and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. . . . There are but two ways of explaining the mystery of heredity: either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of trans-

> formations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or, *those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.* It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man . . . when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? (*The Secret Doctrine* I, 223.)

It is somewhat of a mystery why the priest Mendel has secured nearly all the credit for the basic ideas of modern genetics. Probably the explanation lies in the fact that his work was experimental, material, and concrete, while Weismann's was philosophical, largely deductive. Their conclusions, however, were nearly identical. But irrespective of such questions, the fact remains that ever since the general acceptation of Mendelianism, evolutionist thought has wandered out of one *impasse* into another. The difficulties arising from the spectacle of an apparently continuous evolution of living beings on the one hand, and a mechanism of heredity which does not permit fundamental changes on the other, have tended to drive biologists and geneticists far apart from paleontologists, and some of the controversial literature reveals almost a note of bitterness and mutual deprecation.

To clarify the issue for the average reader, it will be helpful to begin with a description of the so-called Mendelian mechanism. The carriers of heredity are supposed to consist of sub-microscopic particles ("genes") arranged in the germ-cell in strings (chromosomes) according to a certain mathematical order. The more rigid theories assert that each particle bears a certain definite trait, physical, mental, or what-not. (Actually, none of the experimental correlations has gone beyond purely physical traits.) At conception the germ-cells are joined, leading to a complicated process in which the strings of "genes" of the male and female germs are combined in special ways, the unit-characters or genes from both parents making their relative contribution to the hereditary destiny of the offspring according to certain mathematical laws—the "laws of chance," some think.

This is the theory stated in crudest and broadest form. With some of the innumerable difficulties it encounters we now propose to deal. It may be said that a satisfactory experimental application of the theory to plant heredity was provided Mendel in the last century. The animal kingdom is not so simple, and the application

of the theory to man is mostly speculation. But this ignorance has not dampened the enthusiasm of the leaders of our eugenistic movements, *all of which are based upon an almost entirely hypothetical extension of Mendelian theory to man.* General observation indicates that it has some application in the transmission of physical traits, and there may be a degree of correlation in that region where physical and emotional or mental states interlock or overlap. Neither in man nor any other species, however, have mental correlations been established. The widely discussed sociological cases, such as the Jukes family, have never been studied in terms of the *combined* influence of heredity and environment (to say nothing of egoic karma), nor have the observed phenomena been correlated with Mendelian mathematics.

With respect to evolutionary theory, it is obvious that changes must take place in the genes in some manner, otherwise the genes are *not* the governing factor in heredity. The first attempt to reconcile Darwinian and Mendelian theory was the supposition that changes—"mutations"—arise in the germ plasm independently of environment, and that the "survival of the fittest" operates on the species *after* such mutations take place. This compromise is now modified by the following observations and speculations:

1. Means of changing the genes in a living being, such as X-rays, have been found.
2. As a result of this, it is suspected that other external influences may exist.
3. It is now recognized that the body plasm and the germ cannot be considered separately, there being a constant influence exerted by the geneplasm on the building of the body cells, and probably vice versa. Therefore it is suspected that through some such means the genes can be modified by the environment.

Each of the above suppositions has its difficulties. As to the efficacy of X-rays and other forms of radiation in the production of beneficent modifications, let us quote Prof. H. S. Jennings, one of the leading authorities:

> At the present time certain agents are known that bring about such changes; but our knowledge is negligible when confronted with the changes shown in organic evolution. Certain radiations may alter the genes without killing them. But these altered genes bring about injuries and weakness in the individual that carries them. The weakened and injured genes assimilate and reproduce in their damaged condition, giving rise to organisms that are weakened, deformed or abnormal; and this inheritance of the defective condition continues for generations or

> indefinitely. Similarly weakened or damaged genes are producible by subjecting the developing organism to abnormally high temperatures. Whether radiations and high temperatures may ever cause inherited gene modifications that increase vitality or are beneficial to the organism is a question on which the evidence is not yet clear. Certainly the overwhelming majority of the gene changes so induced are harmful; it may be doubted whether any such changes not harmful have been produced.
>
> But in organic evolution, transmissible gene changes that increase the fitness of the organism for life and development have certainly occurred on a grand scale. We know as yet little or nothing as to how these changes are produced.[1]

Heat has also been tried, with the same general result: changes occur, but there is no agreement that they are orthogenetic—"directed" changes leading to permanent improvements.[2] As reported by Prof. Edwin G. Conklin, two groups of competent investigators differ, some finding what they regard as "orthogenetic" changes, others seeing no indication of beneficial alteration.

So confused and confusing are the views of biologists on this subject that a mind coming fresh to the problem, with an outlook unbiased by years of attempts to reconcile the old theory with new difficulties, is likely to wonder whether the original scheme might not as well be thrown overboard and a fresh start made.

Spontaneous mutations have been found to be very frequent. In the case of the Drosophila, Prof. Conklin states that 500 mutations were found in 25 million of these flies studied in twenty-five years, affecting every part of the fly and all its vital characteristics. This is certainly a very unstable form of heredity, in which like no longer necessarily produces like, it appearing that anything may happen! When a serious study is made of human heredity, it will be found that mankind mutates even more remarkably and spontaneously!

It is now known that the genes themselves do not operate to form each a separate trait independently, nor with mathematical regularity. Says Dr. Jennings:

> The action of the genes in development is not stereotyped and invariable. On the contrary, the genes are elaborately sensitive and responsive to the conditions which surround them; they change their action and effects in accordance with the conditions. Every cell of the developing body contains the same set of genes. Yet this same set produces in diverse parts of the body totally different structures and functions. Some of the cells produce nerve tissue, others muscle, others bone, other correlative tissue, others

[1] *Science*, Nov. 20, 1936.

[2] *Science*, Aug. 17, 1934.

> mucous or serous membrane. Some produce eyes, others wings, limbs, integument, brain, alimentary canal—all operating with the same set of genes. How in detail the genes so react or are so controlled as to give with the same set the many diverse parts and functions of the organism is as yet one of the darkest problems of biology. Some slight beginnings of knowledge of these matters have come through experimental embryology. By altering the conditions in certain parts of the developing organism, the gene system here may be induced to produce parts that normally it would not have produced. The single cell, with its gene system, appears capable of producing any part or function of the body, depending on the conditions to which it is subjected.[3]

Now surely this comes perilously near to making nonsense of the whole idea of a fixed heredity! Furthermore:

> . . . the single gene does not represent or produce any single part or characteristic of the organism. The single gene does indeed, in many or most cases, have its most conspicuous effect on a certain feature of the organism, as the eye or the blood. But the single gene is known to affect also many other features; and to have a constitutional effect on the organism as a whole. Further, it is known that every feature of the organism is affected by many different genes. Any part or characteristic is built up by the coordinated action of many genes. The genes must be conceived to produce organic materials which interact in a long series of reactions that ultimately produce the developed organism.

How shall this puzzle be resolved? Easily enough, were it possible for theosophists to turn scientific thought to the *real* "missing link." But this would entail the study of psychology—psychology of a character quite unfamiliar to scientists—by every geneticist. Let us illustrate: Imagine a Martian scientist under whose super-ultra-telemicroscope have fallen the peregrinations of John Jones, a bank clerk on earth. The study proceeding according to orthodox scientific lines, Mr. Jones is assumed to be an unconscious correlation of forces. His movements are observed and catalogued to obtain his scheme of behavior. The result is partly satisfactory: it is learned that five days a week he passes from point A to point B, and back to A again, on regular schedule and by regular route. A is known to Mr. Jones as his home, and B as his bank, but to ascribe to Mr. Jones any conscious conception of either of his points of destination would be regarded by our Martian as rank superstition—pantheism or animism no less—or even Theosophy!

[3] Loc. cit.

The Martian observer meets with certain difficulties—there are evidently other cycles than the usual A-B-A movement followed daily from Monday to Friday, for on the sixth day Mr. Jones is at point B only half as long as usual, and on the seventh day he doesn't go there at all! What is worse, a rather extended series of observations fails to show any regularity of movement on the one and a half anomalous days. Our Martian thereupon presents to his colleagues a well-received paper on the law already established as governing the movements of Jones, together with remarks on the interesting anomalies observed, which can of course be explained by further observation. (He may possibly suggest falling back on the Martian version of Heisenberg's principle of indeterminacy!) Next year, however, he has further irregularities to report. On certain days Jones has taken a different route, not the shortest between A and B, said avoidance having finally and painstakingly been correlated with the passage at the same time in the opposite direction of a certain Smith. Clearly Jones is Smithophobic; but the relation of debtor and creditor between Jones and Smith, with its psychological correlations, is apt to remain beyond the reach of the Martian instrument for a considerable time. Meanwhile, after some years, our Martian is found wrathfully defending his conclusions against superstitious implications of a supposed consciousness in Jones, taking the stand that of course the whole matter is purely mechanistic, the complete explanation being merely a matter of further research, as clearly shown by the significant progress already made. . . .

All life—and all is *life*—is mechanistic, when acting along lines of least resistance under the influence of the natural tendencies or impulses which characterize the various degrees of evolution of form—physical, psychic, and mental. Every human being, unless he avails himself of his innate power of initiatory, of will and imagination, will tend to follow a purely mechanistic path determined by the external influence of heredity and environment—in a word, his *Karma*. But the *meta*physical factors of thought, will, and feeling may emerge and modify these forms of conduct, and must be taken into account before the totality of man's actions can be understood. Such characteristics or powers cannot be defined in terms of the stimuli of modern biology and psychology; they are *sui generis,* and must be described in terms of themselves. Prof. Conklin seems not far from a perception of this truth:

> Another possible solution of this problem was first pointed out by Weismann in his doctrine of intrapersonal selection,

and I proposed the extension of the selection principle to many reactions of living things. We know that all organisms are differentially sensitive, that is they move or grow toward certain sources of stimuli and away from others, and in general they respond positively to stimuli which we would call pleasant or satisfactory and negatively to those which we call unpleasant or unsatisfactory. In short, they are generally able to differentiate and select between that which is satisfactory and that which is not. No one can at present explain this property of life, but apparently it is a general characteristic of all living things. It characterizes the behavior of germ cells and embryos as well as adult organisms. It is the basis of that form of behavior known as "trial and error"; it is fundamental to all learning and is the beginning of intelligence and wisdom in man as well as in higher animals. . . . There is no mechanistic explanation of this property of life, but the same is true of many other properties of living things. Because we can not at present explain mechanistically the properties of organization of protoplasm and its capacities of assimilation, reproduction and sensitivity is no ground for denying that these properties exist, and the same is true of the property of organic adaptation. But given these properties, science can explain in a mechanistic, that is, in a causal manner, multitudes of structures and functions and reactions that have arisen in the course of evolution.

It seems to me that recent theories of evolution have too often left out of account these fundamental properties of life. Assigning all evolution to externally caused mutations and to environmental selection neglects the fact that the organism is itself a living, acting and reacting system. Life is not merely passive clay in the hands of environment, but is active in response to stimuli; it is not merely selected by the environment but is also itself ever selecting in its restless seeking for satisfaction.[4]

But the real solution will not be evident until there is recognition of a greater, more fundamental, and as yet unsuspected type of "organism" which is invariably present within every living thing:

> Complete the physical plasm . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it. (*S. D.* I, 224.)

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[4] *Science*, Aug. 17, 1934.

SUBJECTIVE AND OBJECTIVE

IT stands to reason," writes H. P. Blavatsky (*The Secret Doctrine,* I, 189), "that there must be an enormous difference in such terms as 'objectivity' and 'subjectivity,' 'materiality' and 'spirituality,' when the same terms are applied to different planes of being and perception."

For man, there are seven planes of being and perception. But this "man" includes all Mankind—embodied as we are, embodied in other states and forms, and wholly disembodied: that is, *Arupa* or Form-less. Man, then, means in Theosophy "Lords of Power and Holy Men, as well as weak and wicked ones." Thus there are said to be seven distinct classes of Men, according to the plane of Being and Perception on which they may be, whether through Will and Yoga or under Karma—that is, as the result of prior considered or unconsidered conduct of the business of life.

From this point of view, the very highest of such Men might descend to the human plane of embodiment and action. And equally the humblest man might be "translated" to the very highest plane, whether through the general and uniform operation of Karma, by a precipitation unwittingly brought about by himself, or through the intercession of another—as Krishna for Arjuna.

How does a "Lord of Power" descend to a lower plane? Such a descent may be that of an Avatar. H. P. B. speaks of it in these terms:

> The *Formless* "Arupa" Radiations, existing in the harmony of Universal Will . . . unite together an infinitude of monads—each the mirror of its own Universe—and thus individualize for the time being an independent mind, omniscient and universal; and by the same process of magnetic aggregation they create for themselves objective, visible bodies out of the interstellar atoms. (*S. D.* I, 632-3.)

According to Gnostic teachings, those of the Docetae in particular, Christ's body was actually such a magnetic aggregation. As Spiritual Egos, all men have such a Mind and such a Form on higher planes of being and perception than this—therefore, "objective" there, though "subjective" here. This is the Man, for whose sake the Universe exists.

EVIDENCES OF IMMORTALITY

MANY people profess to believe in immortality, yet act solely from mortal motivations. Others say that immortality is at best a pleasing fabrication of the imagination, yet they perform actions which are essentially meaningless except from an immortal standpoint. The question of immortality has puzzled mankind for ages. What can we *know* of this great riddle?

We might first of all survey the fields of our experience, to see what they suggest with respect to immortality. While awake in the body we observe the world to which the sense organs give us entrance. This external world is in incessant change. All forms are in process of growth or decay. Does this militate against the idea of permanency? When we consider that what we are observing with the senses is *only form,* we see that all we have learned is that *form* is not immortal. There is, however, something which keeps matter in ceaseless motion, in the patterns of being we call form. That "something" has been named Force or Energy; others call it Life. This Force or Energy, or Life, must be as inexhaustible as the infinite varieties of change in form which we perceive. Let us call it motion. Motion, then, is ceaseless—"immortal." But can we relate consciousness to motion? We can not identify the abstract principle of motion, which is eternal, omnipresent, with any of its casual embodiments; nor can we say that consciousness, *per se,* is any of its forms, states, conditions or modes of awareness. The principle of motion is superior to, outlives, all forms of motion. So with consciousness; it *in*-forms, is not dependent upon, its various modes of expression. Motion is the active, the energic aspect of consciousness. From the field of sense experience, then, we learn, (a) the impermanency of form, and (b) the permanency of life, force, or consciousness acting through forms.

The question is often asked: What relation do we bear to the physical form? This brings us the realm of the subjective. We—whatever *We* are—have a measure of control over our forms. We are also capable of having and remembering experiences not dependent on the physical form, such as dreams. While waking memory of dreaming is dependent on the brain, the experiences in dreams are not bodily experiences, because the body is inactive during sleep, the senses dormant.

Turning now to a consideration of consciousness, we find that it is subject to several distinct states. We are conscious of perceptions

through the senses; we are conscious of synthesizing ideas which relate these perceptions, and we are conscious of the Self. While these three modes of consciousness are present and active together in every man, we find it possible to distinguish between our consciousness of sensations, our intellectual judgments, and our feeling of egoship. A man may be aware that he is hot or cold, and at the same time be engaged in mentally envisioning a desire which is more important than the comfort or discomfort produced by the sense-perception of temperature; and over and above both processes he may be aware that he himself *is,* experiencing the effects of external conditions and directing his inward thoughts.

Is there any evidence of immortality in these differing states of consciousness? Examining the first, that is, the perception of sensations, we find that this field of experience exhibits the same character that was observed of the external objective world—constant change as to form and kind. The second state of consciousness, of ideas, is also subject to incessant change. Only in the third state of consciousness do we find any stability. It is true, we *seem* able to view the self objectively—that is, we can say "I am this" or "I am that"—"I am my body" (thus identifying Self with form). Or we can say, "I am successful" (therefore identifying Self with desire); or "I am unique" (thereby adopting the notion of the separate personal self). But the moment this process is investigated we see that we are not considering Self, but only an *idea of* Self. There is no permanence either in forms or in the ideas of Self as itself a form; the permanency lies in that which perceives the form, which entertains ideas.

Theosophy proposes that the Perceiver alone is permanent, that all perceptions are transitory. It is quite apparent that consciousness can be colored by the objects of its perception, but when consciousness is turned inward there arises the realization of the ultimate freedom of the Self from all forms. Conscious immortality is not attained by identifying the Self with either its modes of perception or the forms perceived, but by detaching the consciousness from the entanglements of the senses, mind and personality. Evidence that some at least have found the path to conscious immortality is given in the ancient Book of the Golden Precepts, the guide to all true aspirants. It teaches, "Look inward: thou art Buddha."

YOUTH-COMPANIONS' FORUM

IN Echoes from the Orient *(p. 12), Mr. Judge says that the sun after traveling millions of years in his tremendous orbit "must bring his train of planets to stellar space where they have never been before; here other conditions and combinations of matter may very well obtain. . . ." Does this mean that the laws of nature as we know them will some day change? If so, are there any laws that never change?*

(*a*) Karma, the fundamental law of cause and effect, operates upon all beings and things in all the kingdoms. It is not subject to time, it is eternal. To the mortal mind this law is unknown and unknowable in its essential nature. However, in all ages man has noted the phenomena of the material world; striving to understand, watching cause and effect in a small way and enlarging the sphere of his understanding, he has seen that a change takes place as soon as a given set of conditions, or circumstances, or combinations—call them what you will—has served its purpose.

Mr. Judge states in *The Ocean of Theosophy* that all is for the experience and emancipation of the soul. Man has by his thinking caused all the combinations he is now experiencing. In the present the seed of the future already exists, subject to whatever modifications his future thinking may determine. Thus it does not matter in what stellar spaces the sun and his train of planets will be, for whatever conditions and combinations of matter then obtain, they will be but aspects of the same underlying Law of Karma.

(*b*) Everything in the universe has something in common with everything else. This has always been true, is true now and must be true eternally. "That something in common" is set forth throughout *The Secret Doctrine* in the statements of the first fundamental as the basis for unity. This common uniting principle does not depend upon nor is it changed by conditions, no matter where the sun may draw the planet we now inhabit. Likewise the absolute universality of the law of periodicity remains eternally true. Under the law of cycles, the pure energy of spirit falls by successive degrees into crystallizations which finally become matter and its potential and active energies, and these again, at the end of the cycle, are dissolved into the original spiritual motion. Thus there are endless possible combinations and permutations of matter. The minerals we know now will some day cease to exist as forms. No longer will there be silver or lead, and oxygen and hydrogen will then have other states and not as now form water. But through all changes,

in whatever stellar spaces, the Perceiver remains the same. He sees the same fundamental order prevailing in the new worlds, just as it did in the old. A child uses the multiplication tables to find the cubic capacity of a box. Later he uses them to determine "compound interest." The problem, not the principle of understanding, has changed. A law which could change would not be a law.

(*c*) In an article, "Cyclic Impression and Return and Our Evolution" (THEOSOPHY IV, 519), Mr. Judge says:

> . . . he [the sun] draws the earth into spaces where she never was before, and never will be as that earth again. He must draw her into cosmic spaces where things are different, and thus cause changes in the earth itself, for changes in cosmic matter in the atmosphere, in the space where the sun draws the earth, must affect the earth and all its inhabitants.

Changes do not occur of themselves. The causes of the changes in the operation of laws are brought about by the action and interaction of beings. In *The Friendly Philosopher* (p. 214), Mr. Crosbie says that "all the thoughts, all the feelings of all the beings in the universe, provide a store of dynamic energy which constitutes the forces, as we know them, of nature." Evidently, there is a distinction to be made between Law and laws. "Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly." (Aphorism 3.) This fundamental law does not change. Mr. Judge writes in the *Notes on the Bhagavad-Gita* (p. 31): "There is in nature a law that operates in every department whether moral or physical, and which may now be called that of undulation and then that of inhibition; while at other times it reappears as vibration, and still again as attraction and repulsion, but all these changes are only apparent because at bottom it is the same."

Why do some seeds never grow into plants? Is it because they have no astral form?

The life force within the seed cannot begin to operate until an appropriate instrument is provided for its action. The fitness of the instrument is determined not only by the fertility of the seed itself but also by the environmental conditions. No seed can grow unless it has access to what the ancients called the four elements—fire (heat), air, water, and earth. However, a fertile seed may have ideal conditions for germination and still not grow until the most important factor is actively present—the vital and intelligent Force which *informs* the seed and causes its development. H. P. B. says that there are three principles required for every natural body to

become objective: a prototype impressed in the Astral Light, Form, and Matter. The union of these three principles depends upon a fourth— the LIFE which radiates from the summits of the Unreachable. (*S. D.* I, 59.)

A symbolical story gives an excellent illustration of this. (See THEOSOPHY XIX, 542.) A boy dreamed that he was beside a silvery pond.

> Suddenly a ray of light, like a thread of flaming fire, shot down from the heavens, past him, into the water. Instinctively, he rose to look after it. And lo! the water and the earth-bed were permeable to his sight. He saw the light, or thread of flaming fire, penetrate to the heart of a seed implanted in the soil. Within the seed were contained perfectly-formed leaves, miniature shapes of the plant-to-be. It began to germinate, to swell, to expand. And having taken root in the earthy substance, the tender plant shot upward, struggling through the watery element—to the Light.

No seed, then, can fructify until the flaming fire penetrates its heart. It is not for lack of an astral form that a seed does not germinate. The seed itself, the *embryo* of the future plant, could not have been formed without the astral pattern.

> . . . the Lotus plant exists not only as a miniature embryo in its seed (a physical characteristic), but its prototype is present in an ideal form in the Astral Light from "Dawn" to "Night" during the Manvantaric period, like everything else, as a matter of fact, in this objective Universe; from man down to mite, from giant trees down to the tiniest blades of grass. (*S. D.* I, 63.)

Most of the religions of the world provide "commandments" or norms of behavior for their believers. Why is not such definite aid to right living given in the Theosophical teachings?

(*a*) *The Bhagavad-Gita* and *The Voice of the Silence* provide the necessary guides to right living for the theosophist. The principles are there for each one to follow according to his determination to "live the life." But a right course for one man might spell disaster for another, hence no specific "norms of behavior" are given in Theosophy. It is left for each one to decide his own peculiar duty, and thus to develop his will and intuition.

There is a familiar injunction that includes all acts and also the thoughts from which acts spring—"Act for and as the Self of all." This attitude requires no formulas for special occasions. It is all-inclusive, and one who adopts this position of the One Self becomes in time a wise and powerful adept. Mr. Judge speaks of the inner

feeling which accompanies the act and determines its true character. A selfless motive is the universal key to right behavior.

As to rules, they are immemorial in occultism. The ancients had their commandments which it was death to disobey. But rules are for the strong, for those who have vowed to give their lives in the service of humanity. Infringement of such rules is an occult crime that automatically eliminates the disciple from the ranks, not to be reinstated until karmic reparation has been made. For the weak, rules are usually a dead letter used to escape punishment, to lean upon. Until a man understands the spirit and purpose of rules, he is not ready to be a disciple.

(*b*) A student of Theosophy might regard "commandments" in the same way as "prayer." The command would be to the lower nature from the higher. H. P. Blavatsky speaks of "will-prayer" in the *Key*; so with commandments—they should be "will-commandments." Looking outside tends toward the personal god idea; the real Master is within.

Outside commandments are not needed in Theosophy because the moral nature of the individual is determined by his motive. As H. P. Blavatsky says in "Practical Occultism," motive is the great dividing line between white and black magic. Mr. Judge states that even a Buddha or a Jesus had to make a vow to serve humanity, so this would be the highest motive a theosophist can have. Theosophy teaches that right conduct for one might not be right for another and that all that is expected of anyone is the best he can do. Theosophy does, however, lay down a scientific and self-compelling basis for right ethics in the twin doctrines of Karma and Reincarnation.

Why does not the Ego take control of the mind when a person is insane?

(*a*) For the same reason that the Ego does not take hold of the mind of the questioner and give him the answer to this and to all other questions. For the same reason that the Ego does not interfere in the suffering of a young child. It cannot, nor would anything be accomplished if by some miracle it could. Mr. Judge says of the suffering of a child, "It must be that the Ego perceives the suffering and knows what it is for." The Ego perceives the insane acts and knows what they are for. The personality, says H. P. B., is "virtually an entity apart from the former [the "Higher Ego"] during the period of every incarnation . . . and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent ('the Father in Heaven') or the 'animal' which it informs, the man of flesh. The 'Higher Ego' . . . is un-

conditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego* —the Personal Self." (THEOSOPHY III, 383.) The free choice of the lower self is absolutely necessary, or we would have simply the Dictator and its slave, with no opportunity for self-initiated progress at all. These two ideas—the free will of the personality, and that although the Ego does not interfere, He sees and knows what it is all for—are important, and the inquirer will find that they answer many questions.

(*b*) Let us consider what is meant by "mind." If we mean Manas, the thinking principle, there is no insanity, because the Real Man is never insane. Madness is the result of a break in the relation between the physical-astral brain and the Real Man. Mr. Crosbie has said that this break may be either partial or complete, and can be caused by a brain lesion or a fault karmically acquired in the astral body of that birth. It is a question of Karma. (See *Answers to Questions,* p. 248.)

The illustration of the musician who tries to play upon a piano in which some of the strings are broken may be used to show why the Ego can not manifest through a defective instrument. H. P. Blavatsky says in *Isis Unveiled* (II, 589): "In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity." Thus lack of control may very well come about by spiritualistic or mediumistic practices, in this or past lives.

"LOSS OF MIND"

Lunacy, or *loss of mind,* as it is very suggestively called, is explained in Occultism as being primarily due to the paralysis of the higher functions in *Kama-Manas,* the physical mind—and, in cases of incurable insanity, to the reunion of the superior portion of the lower with the Higher Divine *Ego,* and the destruction, in consequence, of *Antaskarana,* the medium of communication, an event which leaves alive in man only his animal portion, whose Kamic mind lives henceforward on the astral plane.

—H. P. BLAVATSKY.

THE THEOSOPHIST'S RESPONSIBILITY

THE widespread mental stress and darkness of our era, with its stridently false values, stimulate all true Theosophists to deep thought upon the responsibility assumed by them in their association with the Theosophical Movement. The greater our knowledge, the greater our power as instruments for the furtherance or the retardation of normal evolution; and, when we face the problem of fitting ourselves to help the spread of Theosophical education, it becomes evident that the ancient admonition, "Man, know thyself!" cannot be over-emphasized. The Theosophist knows well that it is harder to control oneself than to rule a multitude.

From time immemorial Wise Ones have said that just as bodily sight may cease to function, partially, through weakness, or totally, through blindness, so can soul-sight weaken, or fail entirely; yet of the millions who take care and exercise aplenty for their physical well-being, few there are who give more than passing thought to spiritual care and exercise, so necessary to the health of the unseen man, so essential in the preservation of soul-sight.

There are exercises, invaluable strengtheners of soul-sight. Working with causes rather than effects, Theosophy indicates as a starting point the unbiased examination and evaluation of one's own motives. Even a little of this practice results in greater control of thought and speech; action in accordance with the ideals of the Theosophic life follows naturally. Nor does this mean that one parades his "virtue" before all and sundry; he does not exhale a "holier than thou" attitude, which often goes hand in hand with a passion for showering "pearls of wisdom" on those who neither seek nor want advice.

Theosophical propaganda must be handled with wisdom, particularly in these days of noisy misappropriation of noble, ancient words and symbols, and of vitriolic attacks on ancient truths. Pecuniary support of Theosophy is also necessary, but this is far from a complete fulfillment of the theosophist's responsibility. One should really *know* the essentials of the teaching, learn to express them clearly, and at the right time. If knowledge is real, and motive pure, the chances are that resulting utterances will reach home. Better far never to mention Theosophy by name than to voice garbled, misleading half-truths, or even to expound the letter of the law correctly while weak in spiritual understanding and

application. Listeners hungry for spiritual things may quickly sense the void, and turn away from a path obscured by one who might have lighted it. Casual listeners—not yet consciously searching—may inwardly echo Shakespeare: "Zounds! I was never so bethumped with words, since I first called my brother's father dad," and, turning away wearied, do their bit in proclaiming Theosophy nonsense.

Some of those now convinced of the truth of the Wisdom Religion were once pained victims of such "metaphysical" tirades on "magnetism," "Elementals," astral this and astral that; of silly guessing as to who might be who reincarnated, of an exclusively possessive tone in reiteration of the moral platitudes upon which all ordinarily good people, regardless of sect or creed, have been brought up. Were there—are there—others who have not looked beyond external appearances—whose weaker intuitions have not pointed the way in spite of such obstruction?

It is often observed of individuals that they are superior to their professed religion or philosophy. Equally important is the fact that no movement, no organization, should be judged by its adherents. No paragraph, no utterance is "fool-proof"; nor can the student invariably expound the law so that its full truth is sensed or grasped by those who listen. Again, an estimate stemming from superficial, unintelligent examination of platform, or fundamental principles, is as valueless as one based on the personal limitations of adherents. Only open-minded, steady searching within appearances will serve the one who would in his own right recognize intrinsic value. Unfortunately, however, there are many good people who do judge movements or associations by adherents. The loyal Theosophist should bear this in mind, realizing that courtesy and controlled speech need have naught in common with compromise, flattery, or lack of complete integrity; that conviction is not dogmatism.

An explicit teaching of *The Bhagavad-Gita* is that to be solicitous of results is not the way of wisdom. Concern with the results of actions dulls the capacity for right action. When acts are born of purified desires and high motive, the results take care of themselves. Meditation upon and right application of this idea are essential to fulfillment of Theosophic responsibility.

EDUCATION AND INTELLIGENCE

ONE of the consequences of misguided optimism is the reaction of despair which sets in when the high hopes of other years no longer show promise of fulfillment, when the panaceas on which men have relied prove utterly inadequate in practice. This is the situation today among democratic peoples, and more particularly among the leaders in education in democratic countries.

For generations it has been honestly and enthusiastically believed that universal education would provide the enlightenment necessary to a harmonious development of human society, that tyranny and injustice would disappear with illiteracy. Since the birth of this ideal among the political philosophers of the eighteenth century, well-wishing and consecrated men have labored to bring the opportunities of education to the masses, and the schools of America and the European nations are a towering monument to their perseverance. We now have an educational organization which in some form reaches even the remotest districts, and the extended training available to large sections of the population is gratifying evidence of the power of an ideal. Yet in spite of these advances, the order of society which this education was intended to promote has never been so perilously near to collapse as at present.

In the face of impending disaster, our educators have grown a little hysterical, some of them having descended so far as to call each other names. When a thoughtful man after a lifetime of experience in education dared to caution a group of politically minded progressives, suggesting that there might be danger in teaching their particular solution in the guise of social science, he was favored with the following comprehensive anathema:

> Mr. ——— is essentially a Sunday School teacher with the cross-currents of Plato, St. Thomas Aquinas, and John Stuart Mill, except that he lacks the logic of each. Mr. ——— suffers from the common disease: rationalistic liberalism, traditionalism, and Aristotelean either or-ism. These stem from one source: refusal to come to terms with modern life.

Having identified Mr. ——— with these dreadful heresies, this believing soul hastens to quote scripture (John Dewey) as triumphant proof that the offender should be cast into the outer darkness.

For the great majority of teachers, however, the problem is not so simple. More than a few thoughtful men believe that the ideals of Plato are the greatest need of the modern curriculum, and they are quite sceptical of Dr. Dewey's dictum that "social modifications

are the only means of the creation of changed personalities." They have learned that large numbers of individuals are strangely insusceptible to the standardized influences of modern education, and for reasons not clearly apparent.

Psychologists and educators have attempted to solve this aspect of the human equation by means of intelligence tests. Loosely formulated, the question has been, "Which is most important in the development of intelligence—heredity or environment?" If anything, this method has only revealed the complex character of such an investigation. Today adepts in research find it increasingly difficult to distinguish between hereditary traits and those which emerge under environmental stimulus. So subtle is the relation between the two that even were this all to be considered, hundreds of years of investigation would be required in order for definitive statements to be made.

The brute fact made plain by these tests is that people differ, and we do not know why. It now becomes equally evident that college graduates with integrated characters and balanced minds cannot be turned out with the same efficiency and by the same methods as those employed in modern manufacturing. Forceful evidence of this is available in the recent Carnegie Foundation study of Pennsylvania colleges and high schools. Among other highly important discoveries, it was found that education produces little significant change in the character and capacity of individuals. Gove Hambidge, of the Department of Agriculture, has summarized the conclusions of this research in "Toward a New Design for Education," published in *Harper's* for October, 1938. He says:

> The results so far, in the minds of many who are familiar with them, constitute the most significant and powerful criticism yet made of mass education, which is based on a conventional system of units and credits, which in turn are deeply rooted in a traditional administrative set-up. These results point toward the need for a fundamental revision of educational methods, involving a thorough shift in emphasis from the mass to the individual. This has been a dream of many intelligent educators, but it could not be applied on a large scale until there was a better way to find out what the needs of individuals are.
>
> The picture of the present educational system revealed by the Pennsylvania results is somewhat like that of a modern automobile factory. Students are run through by line production. Each group undergoes the same operation at the same time and for a set period, the dull being prodded, the nimble held back. They have little to say about it themselves; smooth administra-

> tion requires a standardized procedure. In four years all emerge at the other end of the production line officially inspected and approved.
>
> But the tests show that this uniform process has little effect on the diversity of individuals. Each is unique at the beginning, unique all along the line, and unique at the end. The educational system ignores this uniqueness; it does not change it.

An educational system which cannot explain the differences between individuals would naturally be prone to ignore those differences in actual practice. They have received little consideration in the development of educational method because it was supposed that this lack of uniformity was what education, and education alone, could correct. As Arland D. Weeks, dean of education at the North Dakota Agricultural College, observed a few years ago:

> Without education the people were felt to be unfit for self-government; but that with education they might still be lacking seems not to have occurred to any one. It has remained for us to realize, in a time of the widest extension of educational opportunity, that there exists a range of mental ability that offers some very hard nuts to crack for exponents of democracy. The slump in democracy has coincided with the findings of intelligence tests.[1]

While it is true that the value of intelligence tests is often overrated, there is no doubt but that they do indicate more or less accurately certain specific differences among individuals. There are superficial tests which reflect little more than the ability to remember. Others reveal the integrating power of the mind in dealing with problems of a particular nature. But as one of the pioneers in this work, Dr. James McKeen Cattell, has said, "Human nature is endlessly complicated and the kind of analysis that can be made with pen and ink is rather futile." His account of the limitations of intelligence tests is accurate and just:

> We are told that thought is antithetical to feeling and action, but accomplishment in some directions rests on a combination of the three, witness, for example, British premiers such as Gladstone and Lloyd George. Even so we have not settled with the question of clearness of thought, sincerity of feeling, correctness of action. Wisdom, sympathy, righteousness are still further beyond our present reach.
>
> In all this complex the intelligence tests only attempt to determine a small range, primarily of the intellectual processes.[2]

The voluminous literature dealing with the results and interpretations of intelligence tests reveals a large area of controversy, even

[1] *Scientific Monthly*, February, 1931.

[2] *Scientific Monthly*, May, 1924.

have derived from such study may be impossible to duplicate in other men by a few short years of schooling. Because they are ignorant of their own egoic nature, of the spiritual heredity of altruism brought from past lives, they have supposed that all others are made of the same stern, self-sacrificing stuff.

While the glorious dream of an ideally conceived democracy has been dissolving before the disillusioned eyes of modern liberals and educational leaders, less well-intentioned men have been hastening the debacle. Taking their axioms from the jargon of circus and carnival, "There's one born every minute," and "Never give a sucker an even break," the selfishly astute have acquired a far more realistic knowledge of human nature than that possessed by educators, using it to develop the modern techniques of advertising and other forms of propaganda to well-greased perfection. The high-pressure salesman is a psychologist of no mean ability. It takes *knowledge* to be an exploiter, and in this kind of knowledge modern psychology gives expert instruction. The Freudian, Behavioristic and similar literatures are expert treatises on the susceptibilities and weaknesses of *Kama-Manas,* literally blue-prints with copious directions for the practice of Black Magic. Experimental psychology teaches which buttons of desire to push to obtain response, in sales—or in votes!

Unless there becomes available to teachers and students alike some counterbalancing knowledge of the divine nature of man, and the means by which *its* powers may be invoked, we can only await the destructive shocks that will be necessary to arouse to action the slumbering soul of man.

An important step in the right direction will have been taken when educators have thoroughly assimilated the findings of the Carnegie Foundation research. To learn that education must deal with each human being as unique, instead of regarding students as a herd of impressionable and more or less identical units is certainly a necessary preliminary to any real teaching. But with this accomplished, there still remains the problem of what to teach. Today education proceeds without knowledge of the dual nature of man, and with no clear conception of the goal toward which the educational process should direct the student. These are the vital questions, and reincarnation and its corollary doctrines alone provide the answers.

ON THE LOOKOUT

The "Anti" Menace

A paradox, someone has said, is truth standing on its head to attract attention. In its October, 1938, issue, *Common Sense,* a journal devoted to peaceful means of economic and social reform, called to the attention of its readers a most curious paradox in the behavior of many persons who regard themselves as "liberal" and "socially minded." The editors observe:

> Hatred and fear of Fascism is today almost as much a menace as Fascism itself. It has reared itself into a new creed of Anti-Fascism that in many essential respects is the reflection and duplicate of the monster it abhors. If insanity once more engulfs the world it will not be because of the aggressive brutality of Fascism alone; it will in no small degree be because of similar traits in its enemies, who could find no way of meeting madness and hatred except with madness and hatred. The liberals, who should today be a major force for honesty and peace, have been duped, as many of them were in the last war—duped into betraying their liberalism for a demonic cult of ignorance and crusading intolerance.

Betrayal of Liberalism

From this paradox liberals should learn the truth that hatred and fear—not hatred and fear in or of this or that, but hatred and fear *in and of themselves*—are the real menace to society. *Common Sense* explores another common failing of liberals:

> . . . liberals justify their ungoverned animosity to Fascism: you cannot be tolerant of those who would destroy the chance for tolerance; you cannot adopt a liberal attitude toward Hitler, they say. Yet that they have been tricked into this dangerous position, which may end in a betrayal of their own liberalism to the god of war, is obvious from the fact that they are swift to defend and excuse the Soviet dictatorship. Their claim to be liberals rising in defense of freedom from totalitarianism is suspect so long as their heat is not likewise aroused against totalitarianism in the Soviet Union. At most they may justify their stand on the ground that the Soviet Union is moving toward democracy, whereas Fascism is necessarily opposed to it. But usually this view is wishful rather than rational. Most of those who take the fanatic anti-Fascist view have lost the power to reason—and therefore the right to call themselves liberals.

The essential lesson that all liberal thought has striven to teach is that right can not be imposed by might. But in the ardors of the struggle, many forget this axiom and follow what seem to be attractive short-cuts to political salvation. Thus we have those who advocate establishing "right" conditions by force, and teaching the lesson of liberalism, or democracy and peace, afterwards. "Now," they say, "we are faced with an emergency." These are the stock arguments of the Marxist, plausible enough in a materialistic age which has nothing higher than an economic philosophy.

SUSCEPTIBILITY TO AGITATION

There have been many outcries lately against the quite obvious penetration of the schools and colleges of the United States by communist propaganda. This was to be expected. For generations our children have been taught that we are the most perfect people, living under the most perfect government, with justice and freedom for all: thus the theology of American history. The same children have learned that they go to school in order to be able to make money, and that the more they make the higher they will raise that most glorious of emblems—the American standard of living. Today these shibboleths have a tinny, rattling sound. Political corruption shouts that the civics text is full of pious frauds; the statistics of income mark the "American Way" as just another "pie in the sky" promise. Why shouldn't there be greater appeal in the ideas of a "classless society"—"Working men of all countries, unite!"—"The proletarians have nothing to lose but their chains"? Socialist slogans have an aura of international brotherhood to which the idealism of the young is naturally responsive. They do in fact represent a far more catholic conception of humanity than the residual maxims of outworn capitalism—of a democracy which has sold its ideals for a mess of pottage. There are those who think that even the materialistic ideal of the young communist is better than the selfish indifference of a life given to pleasure-seeking.

RADICAL INTOLERANCE

It is usually those who have made self-reliance a synonym for selfishness, interpreted initiative as aggressive exploitation, who are most vocal in their rage against the "subversive" activities of the communists. Let us take a recent illustration of these activities, to see where the real subversion lies. On the evening of Dec. 2, 1938, the Russian wife of Warren Harrow read to some students of

Hunter College, New York, a paper on conditions in the Soviet Union. She presented statistics compiled by a League of Nations bureau and cited her own experience. At the conclusion of her talk, a young woman student rose and declared, "Mrs. Harrow has lied about everything." When a teacher asked her to apologize she refused, continuing her assertions that Russia is a truly democratic country, the victim of falsifying enemies. It became necessary for the chairman to close the meeting. The point is not whether or not Mrs. Harrow's criticisms were justified, but that *any* criticism of Russia was regarded as a diabolical lie.

The True Liberty

What sort of education can have produced students who are able to believe in the infallibility of any form of government—whose intolerant disregard of the thoughtful conclusions of others makes them brand dissenters from the communist dogma as Enemies of Mankind? What good will it do—besides being unjust—to deport or imprison the agitators who are spreading these ideas, so long the youth of the country are so essentially uneducated as to accept them? Dr. Hutchins has suggested that Communism ought to be studied in the schools, not in order that, but *lest,* the students become communists. The evil is not in the ultimate social ideal envisioned by socialist thought, but in the materialism with which it is associated and on which its program rests. A similar materialism infects our schools and pervades the popular ideas and motives of modern life. Freedom, on the other hand, apart from the freedom of self-indulgence, is an undefined spiritual ideal, becoming increasingly rhetorical in its practical significance. Let this ideal die, and the allegiance of the masses will be easily transferred to another pattern of materialism. And freedom *will* die unless we find in it a deeper meaning than that provided by economic motives. The true freedom is freedom of soul, freedom from desire, from hate and fear—a kind of liberation which comes from knowledge of the purpose of life and of soul evolution.

Theosophic Sociology

These facts and their meaning are considered by theosophists, not that they may "choose sides" in political controversy, for *as* theosophists, they do not meddle in politics. Theosophy is a study of the causative aspect of action, in nature and in man, and wherever the forces of this action have their play is a field of observation for the student. In the broad area of political and economic thought

there is much to be learned of the law of Karma in its particular operations, and knowledge of this kind is extremely useful in the work of promulgation. The social science which guides the actions of theosophists is very clear:

> In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practicing in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. (*The Key to Theosophy,* Sect. XII.)

"Science and Psychical Phenomena"

This new book by G. N. M. Tyrrell is the subject of a review by the noted Cambridge professor of moral philosophy, C. D. Broad, in the October, 1938, issue of *Philosophy,* journal of the British Institute of Philosophy. Mr. Tyrrell calls attention to the fact that since 1882 the English Society for Psychical Research has been gathering evidences of supernormal phenomena, and from this "veritable mine of carefully ascertained information" he has selected numerous samples of the various kinds of psychic powers and manifestations. The author has himself conducted experiments in extra-sensory perception, becoming convinced of the reality of clairvoyance and precognition. Prof. Broad, however, is chiefly concerned with the philosophical implications of the phenomena, as are theosophists. One observation of the reviewer might well become the basis for a new sort of psychological investigation—an attempt to discover the origins of materialistic prejudice and preconception which have developed into characteristic attributes of the scientific mind. Of this prevailing attitude toward the evidences of supernormal phenomena, Prof Broad says: "The serene indifference or complacent quarter-knowledge with which most philosophers and psychologists dismiss this mass of carefully sifted material, which must (on *any* interpretation of it) be vitally important to their studies, is evidently due to some very strong and deeply rooted non-rational cause."

Cause of Materialism

The way to free one's mind from a non-rational limitation is to recognize the limitation for what it is. As a step in this direction

we offer the analysis given by William Q. Judge, and its repetition by a modern philosopher, Bertrand Russell:

> The reaction against religion naturally prevented science from taking any but a materialistic view of man and nature. (*The Ocean of Theosophy,* p. 52.)
>
> Historically, we may regard materialism as a system of dogma set up to combat orthodox dogma. As a rule, the materialistic dogma has not been set up by men who loved dogma, but by men who felt that nothing less definite would enable them to fight the dogmas they disliked. They were in the position of men who raise armies to enforce peace. Accordingly we find that, as ancient orthodoxies disintegrate, materialism more and more gives way to scepticism. (Russell, Introduction to F. A. Lange's *History of Materialism.*)

Reasons for Scientific Scepticism

One chapter of Mr. Tyrrell's book throws further light on the reasons why extra-sensory perception and other superphysical phenomena seem so improbable to the average scientist. The point is that the entire body of modern scientific theory proceeds from certain basic assumptions, more or less uncritically held. To admit the facts of psychic research is to call into question these time-honored postulates, by means of which modern knowledge has been protected from the taint of theology and superstition. Dr. Broad gives an excellent if somewhat learned summary of Mr. Tyrrell's contentions:

> (i) That natural science is based entirely upon the deliveries of human sense perception, and that all its theories in the last resort are concerned with the sensations which would be experienced by normal human beings under conditions which are themselves describable in terms of sensations. (ii) That human sense-perception is not, as it seems to the uncritical experient, an act of directly prehending independent and public things or events. The objects which a human being prehends in sense-perceptions are private to himself and directly dependent, both for their existence and their sensible qualities, on his own organism and to some extent on his own past experiences and present expectations. Physical things and events are known only as rather remote causal ancestors of certain groups and sequences of characteristically interrelated sensations. (iii) That the axioms, postulates, and procedures of human thinking are themselves limited and conditioned to an unknown extent by the special situation of human beings as living organisms coming at a certain point in a certain line of biological development.

> From the first of these contentions it follows that, if there were extra-sensory perception, it would be very unlikely to fit into the existing scheme of natural science. Mr. Tyrrell appears to hold that the resistance to considering seriously the evidence for extra-sensory perception, which is so notable among scientists, rests upon a failure to recognize the truth of the second and third of these contentions. (In the third chapter of this Part he gives a very amusing instance of this resistance by quoting from the ludicrously inadequate, ignorant, and supercilious chapter on psychical phenomena which disfigures an otherwise excellent book, viz. , *The Science of Life,* by Messrs. H. G. Wells, G. P. Wells, and Julian Huxley.)

THE EGO IS NOT THE BODY

Prof. Broad tempers Mr. Tyrrell's criticisms by remarking the "maddening difficulty of reproducing positive results under absolutely satisfactory conditions," and the prevalence of fraud, but he justly condemns the average scientist for "talking dogmatically and pontifically and tendentiously about matters which he has decided (often quite legitimately) not to waste time and temper in studying." How deliberate neglect of an important field of experience can ever be "legitimate," Prof. Broad does not explain. He feels, moreover, that even though we admit that scientific postulates are rooted in our experience as biological individuals, we still can't get out of our "intellectual skins" to formulate hypotheses in other terms.

"INDEPENDENT ACTION"

Like Archimedes, he sees the necessity for a place "whereon to stand." This latter criticism, it should be evident, is quite valid, in consideration of the given facts. What alternative to sense data as the basis for knowledge can Mr. Tyrrell or anyone else give, without acknowledging that "body and mind and soul have each a power of independent action"? In the words of H. P. B., "as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thraldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things in themselves.*" (*S. D.* I, 329-30.) As modern research proceeds it will be found necessary to assume the integrity of the individual ego as a conscious power apart from the body, and until this is done attacks on materialism can make no real progress. The weakness of all modern systems of idealism, of ethics founded on scientific knowledge, of humanistic moral doc-

trines, lies here. Ultimately, they all refer man to his biological existence, and are therefore but superstructures of wishful thinking, irrationally founded on the monism of materialism. Sound philosophy *requires* the Theosophic teaching that man neither "becomes" nor "has," but that he *is* a Soul—*in* a body.

Hollywood Discovers Atlantis

A report that Columbia Pictures is planning to produce a film entitled "Lost Atlantis" contains several things of interest to students. (Los Angeles *Evening News,* Nov. 18, 1938.) One learns, for example, that since Plato, who is accounted to have been the first to write about the lost continent, more than 1,700 books have been written on this subject! The fascination has grown until today "many organizations in Europe are dedicated to the promotion of knowledge about Atlantis, and there is at least one periodical devoted to their work." (Contrary to popular belief in America, it appears that Europeans do not spend all their time indulging morbid anticipations of war.) The article recites:

> In the past five years the principality of Atlantis has been founded by a society said to have a membership of over 25,000 and whose leader, Prince Christian of Denmark, has been designated prince of Atlantis. A flag has been designed, and stamps and money issued for a state whose location is not yet known.

The theme of the motion picture will be based on the theory that a cataclysm such as the submergence of so vast a land body might throw evolution in reverse—a speculation not without elements of truth. But doubtless the idea will be developed according to the approved Hollywood style of deadly literalism and materialization, leaving nothing to the imagination of the spectator. This retrogression, the report states, will bring the explorers "face to face with men of the Neanderthal type and even with gigantic creatures of more ancient times—the browsing dinosaur, etc., etc." An atavism of this kind, however, might well be preferred to that which will come if modern civilization persists in reviving Atlantean sorcery in the guise of "advanced medical theory" and the "science" of psychology.

Ancient Mathematics

A note on the history of mathematics in *Science* for Oct. 21, 1938, corrects the misconception that the Indian mathematician Bhaskara, born in 1114, was the first to use negative numbers. The writer, G. A. Miller of the University of Illinois, points out that Indian mathematicians employed negative numbers more than 500 years

earlier than Bhaskara. While the latter distinguished between the positive and negative square root of a number, Brahmagupta, born in 598, placed a dot above a number to indicate that it is negative. The works of these and other Hindu mathematicians show a large number of problems solved by algebraic methods. It is believed that the Arabic mathematicians, from whom the western world obtained a knowledge of algebraic principles, were students of both Greek and Indian mathematical thought. Greek mathematics, however, began with Thales and Pythagoras. The former, whose real name is unknown, took his name from Thallath, a Chaldean goddess personifying the sea. The Chaldeans were the *savants* of Babylonia, a seat of Sanskrit learning. Pythagoras derived his knowledge from India. Thus in every case we find that the real source of modern knowledge was the ancient mother-land of the race, Aryavarta.

DICTATES OF NATURE

In an interview with Charles F. Kettering, head of the Research Division of General Motors, *The Commentator Magazine* (December, 1938) brings us a glimpse of a scientist whose writing and thinking are singularly free from the smug bias which colors most of the public utterances of scientists as a group. Mr. Kettering, inventor of the automobile self-starter and a pioneer in the development of Ethyl gasoline, has this to say:

> We talk too much about harnessing nature. That's rubbish. Whatever we do that works does so because we harness *it* to natural law. You make your machine work according to nature, or it won't work at all. What you do is bow down and swear obedience to every dictate of nature's kingdom.

If this scientist could enlarge his view of nature to include the field of spiritual existence and law, he would adopt the universal ethics of Theosophy! "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance." As above, so below, the Higher Nature has its "dictates," too.

BED-SHAKING "SPOOK"

Since Nov. 16, 1938, little nine-year-old Bertha Marie Sybert, daughter of Frank and Rebecca Jane Sybert, of Wallins Creek, near Jonesville, Va., has suffered more or less sleepless nights because her bed won't stop bouncing. On Dec. 21 the girl said, "The spirit has followed me for thirty-five nights in a row. I'm sore all over." According to an account in the Los Angeles *Times* of Dec. 22,

Bertha has tried everything—other beds, the floor, tables, and even slept in a chair, but the "spirit" sticks with her no matter where she is.

"If there is such a thing as witchery," her father, Frank Sybert, said, "I sincerely believe my daughter is bewitched."

Once they brought in two 190-pound farmers to sit on Bertha's bed and try to hold it down, but the pair "couldn't hold the ghost," according to the testimony of witnesses, and were shaken off the bed.

Bertha sometimes starts the ghosts—or whatever they are—herself, muttering "Come on, ghost—shake, shake big."

"Lame" Explanations

Marveling, her father said, "Even when she was curled up on the floor with a pillow under her head, the pillow began to bounce and vibrate just as it had on her bed. Bertha's life is sure miserable." The reality of the phenomena has been vouched for by a local Baptist minister, by Bertha's school teacher, and numerous others. A former state senator of Virginia, John C. Noel of Pennington Gap, observed that "any explanation of the bouncings are exceedingly lame and an extreme surmise. I do not believe in ghosts, and I am not superstitious, but I would like a much clearer and definite explanation by more learned men."

Explanation in terms of superstition is a privilege which the common sense of ordinary folk has reserved for modern psychologists. Investigating, Dr. G. W. Young recommended that Bertha be taken to Western State Hospital at Marion, Va., for a psycho-analyst examination. Her condition, according to this expert, apparently was "caused by a physical and mental imbalance caused by imbalance of the secretion of her endocrine glands. She has very likely taken on a mental fixation complex and needs attention." Annoyed rather than alarmed by this diagnosis, Mr. Sybert announced that "anybody who thinks my daughter's putting on her devilment will find themselves lookin' up at a hog rifle with a four-foot barrel." He complained that the investigations of the scientists "weren't long enough." "They only examined the bed springs and stood around asking questions."

The scientists in question would do well to read carefully Catherine Crowe's, *The Night Side of Nature,* for a large accumulation of testimony describing similar phenomena in centuries past, and then turn to *Isis Unveiled* for the history of scientific investigation of these wonders during the last century. There *is* a "fixation" involved in the problem, but it is rather the fixation of the scientific

mind in the doctrines of materialism than any aberration on the part of little Bertha Sybert. The most probable explanation of the "bouncing bed" is based on a statement in *The Ocean of Theosophy:*

> Existing . . . in all parts of the globe and the solar system, are the elementals or nature forces. They are innumerable, and their divisions are almost infinite, as they are, in a sense, the nerves of nature. Each class has its own work just as has every natural element or thing. As fire burns and as water runs down and not up under their general law, so the elementals act under law, but being higher in the scale than gross fire or water their action seems guided by mind. (Pp. 104-5.)

The unusual manifestations which occur in the presence of this girl—as in the instances of countless other sensitives—are explained by H. P. B.: "Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class." Every human being carries about with him a "sphere" of influence peopled by these elemental forces, and the material objects used by the person become saturated with them. Through the peculiar physical and psychical constitution of a medium, an accidental concentration of these forces occurs, and the phenomena which in the case of the adept are produced by will become evident. (See *Isis Unveiled* I, 320-3, 516-8.)

HYPNOTIC PROPAGANDA

Writing on "Science and Social Values" in *The Scientific Monthly* for November, 1938, Dr. E. V. Cowdry of Washington University, St. Louis, expresses concern over the growing power of propaganda. The methods of propagandists, he says, are becoming more effective through a knowledge of the details of hypnotism. The principles of propaganda and of hypnotism he regards as "identical." Even cloistered professors and scientists all too frequently follow the dictates of propaganda, become the victims of a technique which seeks "to eliminate all thoughts which give balanced judgment, so that the force of the one remaining is so greatly enhanced that behavior is unconsciously determined thereby."

Dr. Cowdry would probably be indignant at the suggestion that his article is itself a vehicle for propaganda which is undermining the moral structure of human society, yet such is the fact. A little later on he observes:

> It is hardly necessary to point out that the conception of evolution of man, not from the monkeys of today but from other animals long ago, is a fact. To set the human species apart as

> fundamentally different from all animals who also have certain hereditary endowments and must breathe, eat and drink and adapt themselves to their environments is to inhibit progress. Much of our knowledge about man is derived from close comparison of the species with other animals.

A Neglected Question

No one can deny that there are close similarities between man and the animals, but *what about the differences*? Biologists seldom discuss this problem because there is nothing in modern evolutionary theory that approaches an explanation. Hence it would be equally true to say that "Much of our ignorance about man is based on a close comparison of the human species with animals." When biologists are able to give us a definition of the human being which includes his intellectual and moral nature as well as the physical, they will then be entitled to say whether man's evolution from the animals is or is not a "fact." And until that time, as "it is hardly necessary to point out," Dr. Cowdry's assertion must be classed as propaganda in support of the unproved materialism of modern biology.

What Student-Theosophists Can Do

The youthful theosophist attending the modern college or university is confronted by many problems, not the least of which is the assigned work on which he is graded. In all cases where he is required to hand in papers on subjects having ethical or sociological implications, he finds that the usual conclusions of his texts, and generally of his instructors, are in direct contradiction to the truth. The student feels a natural responsibility to obtain good grades, but hesitates to conform to popular errors which are precisely those H. P. B. came to correct. What some students have done in such circumstances should be of general interest. In one case, papers handed in contained the ideas presented in the course, followed by a note that "these answers or views are the ones given in the text, but do not represent my own convictions." Another student in a paper which was supposed to consider human conduct as a product of the various instincts frankly criticised several of the theories of modern psychology, proceeding to state "the nature of man in a way indirectly suggested by Plato, as follows":

> Let us regard man in his essential nature as a soul in evolution, evolving through contact with physical organisms. If this assumption carries any weight there must be a purpose to such

evolution—simply to learn the lessons made possible by manifested existence—the same purpose for every being.

THEOSOPHICAL CRITICISM

The following is an effective comment on the view that "simple instincts later become greatly modified by experience, resulting in very complex behavior":

> If we assume for the moment that this is possible we can trace back human behavior to from three to six basic drives and then attempt to derive all complicated behavior from these. Freud carried this system to the extreme, reducing all behavior to a sex urge. He has been criticized freely by many who have sought a broader viewpoint and postulated a greater number of instincts, but though Freud's errors are more obvious than those of psychologists like Allport, I fail to see where the mistake differs in kind. In both cases an arbitrary classification has resulted, it seems to me, in a totally inadequate explanation. For instance, from the set of drives which Mr. Allport sets up, just try to explain a Buddha, a Jesus or any great unselfish helper of mankind.

This paper received a good mark, the professor observing that it was hard to rate, but obviously the result of serious thought. As a matter of fact, this "brave declaration of principles" led to a series of extremely interesting conversations between the student and the professor, profitable to both.

While the general "frame of reference" in the modern university is essentially materialistic, the assumption that all teachers are necessarily materialists is entirely without foundation. Many instructors are quite dubious about the validity of the things they teach, yet other than an inward feeling, have no basis for casting doubts on established orthodoxies. The courageous refusal of theosophists to accept scientific as well as religious dogmas may be the means of strengthening the current of free thought and inquiry in the academic world and thus give wise direction to reforms in education which are now in their genetic stage.